जगन्नाथ-कीर्त्तनम्

(Jagannatha Keertanam)

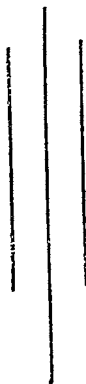


कविः

प्रो० गौरीकुमारब्रह्मा, कवि-कोकिलः

जगन्नाथ-कीर्त्तनम्

(Jagannatha Keertanam)



कविः

प्रो० गौरीकुमारब्रह्मा, कवि-कोकिलः

PREFACE

I am not a 'born-poet'. But occasionally, I used to write 'Slokas' in Sanskrit and short-poems in Oriya too for the last three decades. If I am known either in Orissa or elsewhere in the country, I am known mainly for my oratorical performances or for my contributions in Oriya (my mother-tongue) English and Hindi. About 4 years ago, when Dr. Satyavrata Shastri became the Vice-chancellor of Sri Jagannatha Sanskrit University, Puri (Orissa), I was a member of the Syndicate. I was deeply impressed with his poetic talents and his critical contributions to the field of Indology. It so happened one day that I made up my mind to approach Lord Jagannatha with folded-hands to bless me with poetic powers in Sanskrit, in addition to all that HE has given me. This was a sequal to a discussion with Dr. Shastri regarding his poem (of 100 verses) on the beauties of Germany, where he stayed for sometime as a professor. This poem has perhaps been captioned 'शर्मण्यदेश: सुतरां विभाति'. I felt that somebody sholuld write a similar poem to be named 'कलिङ्गदेश: सुतरां विभाति', high-lighting the beauties of Kalinga (or modren Orissa). Then, a question arose in my mind. 'Can't I do it myself" ?

Name of the Book :

Jagannatha Keertanam

Author (Address) :

Professor Gouri Kumar Brahma
(Near Maausimaa Temple)
P.o-Bhubaneswar-2, (Orissa)

Publisher :

ब्रह्मा प्रकाशनी
Brahmaa Publications
Ratha Danda
P.o-Bhubaneswar-2

Edition :

1st Edition—1988.

Printer :

Shree Narayan Press
Balisahi, P.o.-Puri (Orissa)

Price :

Seven rupees only



After this incident by about 8 P. M., I went to the sea-beach (as Puri is right on the sea) by about 9 P. M I sat on the white sands and after a few minutes, I started the recitation of Slokas. Suddenly, a person with beards, looking like a Sanyasee, appeared before me and asked me as to what I was reciting. I was then reciting some Slokas from the famous atsonomical work, 'The Sinddhaanta Darpanah' of Orissa's famous astronomer late Chandrasekhar Singha Samanta. Within about 5 minutes discussion, he told me that it was high-time that I should implore the mercy of Lord Jagannatha to be blessed with poetic talents in Sanskrit. He could also tell me within a minute or so, that I was then thinking of writing a poem in Sanskrit by imploring the mercy of Lord Jagannatha. This took me by surprise.

During our talk he indicated to me a particular time when I should go to the temple and offer prayers. Immediately, I saw some other persons passing that way. They could recognise me from my voice and out of curiosity, came nearer. When I talking to them this Sanyaasee disappeared. I tried to spot him out, but I could get no trace of him. The whole thing appeared to me to be mysterious. The same was the reaction of the other gentlemen when I narrated the story of my discussion with the Sanyaasee a little earlier. Sanyaasees are proverbially mysterious.

As indicated by the Sanyaasee, I went to the temple. The right moment came and in mute voice, I placed my desire at the lotus feet of the Lord. There after, I came out of the temple and took rest in a

lodging house. By 2 A. M. at night, I felt somehow that I should immediately write some Slokas in Sanskrit Within 2 days I wrote a Sataka (a Kaavyam of 100 verses) and the title of the Kaavyam is 'Kalinga Desa Satakam". It may also be named as 'Kalinga-desh Sutaraam Vibhaati'. Later on, I could compose Slokas with no difficulty. After some days, I attempted to write Slokas on Lord Jagannatha HIMSELF. On the day of the Car-festival in 1987, four of my Stotras (short devotional poems), now compiled in this book were published in four important daily news papers of Orissa viz., The Samaaj, The Prajaatantra, The Maatrubhoomi, and The Samvaad. Therefore, I ackowledge my deep debt of gratitude to the respected Editors. The other poems that have been written in the meantime by me are being processed for publication. To popularise Sanskrit in contemporary India, I have written many poems and they are being brought out with their English and Oriya translations by me in separate editions

I am grateful to the GAJAPATI MAHARAJA OF PURI Sri Sri Sri Divyasimha Deva, the Aadi-Sevaka of Lord Jagannatha for the inspiration he infuses into me from time to time to write in Sanskrit and I have, there-fore, dedicated this 'Jagannatha Keertanam' to him.

Thanks are also due to Sri Kaviraj Nayak, a post-Graduate student of the Siva Kumar P. G. Coaching Centre (1987-88) Bhubaneswar (founded and run by me) for his pains in preparing the press-

copy of the English translation of the verses made by me as well as to my Stenographers Sri Sudhakar Pradhan, Sri Amiya Kumar Mohapatra and Sri Nakul Chandra Sahu for the labour at the various stages of its press-copy and printing in a press in Puri. I am also highly thankful to Sri Bansidhar Ratha, the proprietor of the Sri Narayan Press, Puri, for his Co-operation in the printing of this book within a very short time.

Prof. G. K. Brahma

A few facts about Jagannatha

1) Jagannatha is the principal deity worshipped in the famous temple of the Lord located in the sacred city of Puri (right on the Bay of Bengal, in the state of Orissa (one of the states in the Republic of India.)

2) In the main temple of Jagannatha, three other deities are worshipped, namely, Balabhadra, Subhadraa and Sudarsana. They are known as the Chaturdhaa Moorti or the four-fold expression of the Lord.

3) The temple of the Lord is known by various names such as (i) Sri-mandir (ii) The Bada (great) deul (temple) (iii) The Jagannatha temple (iv) The Puri temple etc. Puri is considered to be one of the most ancient cities of India.

5) The city of Puri is known by many names such as Jagannatha dhaama, Srikshetra, Neelaadri, Neelagiri (Both 'adri' and 'giri' mean a hill), Sankha-Kshetra, Jagannatha Kshetra

etc. The present name of the city i. e. Puri is only an abbreviation (through popular usage) of Jagannatha Puree (or the city of Jagannatha and by this name, this city was known centuries ago Some scholars hold the view that Jagannatha was known popularly as 'Purushottama' and there-fore, the city was called- 'Purushottama Puree' Through popular usage, only 'Puree' remains as the name of the city Some say, Purushottama became 'Puree through phonetic corruption. During British rule in Orissa 1803-1947) the spelling of the word became 'Puri' But it should be 'Puree'

6) This holy city is known as Yamanika Teertha, Kusasthalee, Uddeeyaana Peetha, Uchhista Kshetra etc.

7) It has not been possible until now (1988) to fix the antiquity of Jagannatha. But the general view is that the worship of Jagannatha has been taking place since the prechristian centuries. It may even be anterior to Lord Buddha of the 6th century B. C,

8) Indradyumna, a king of Avanti was the legendary builder of the Puri

temple. Historians have not been able to identify this king. But, puranic accounts about this king have penetrated into the marrow of the devotees.

9) The present temple of Jagannatha was built in the 12th century A, D. on the site of another temple built earlier, When the earlier temple built by king Yayaati became old and decripit, King Choraganga Deva (the founder of the Ganga dynasty in Orissa in the 12th century A. D,) built this massive temple. It is , even now, one of the biggest temples of India. Its height is more than 210 feet and the thickness of the stone-walls baffels the imagination of the common man, It is one of the finest examples of the Kalinga School of Temple Architecture and has integrated into its texture, the three other forms of temple architecture in India (namely, the Naagara or north-Indian school, the Dravidian school of South-India and the Vesara school of Western India.

10) There is a raised platform in the sanctum sanctorum of the main temple known as, the Ratnavedi, On this platform (Vedi) are seated the deities (from the left to the right

as we stand before them - (i) Balabhadra (ii) Subhadraa and (iii) Jagannatha They constitute the 'Trio' of the Puri temple, Sudarsana is seen to the left of Jagannatha. Thus they are the four-fold manifestations (chaturdhaa-moorti) of the Lord of the Universe.

11) In front of the main temple which faces the east, there are three more segments or sections, namely, the Jagamohana or the Mukhasaalaa(Porch), the Naatamandira (Dancing Hall) and the Bhogamandapa (refactory). The Sections are contiguous and they can be seen clearly from the main road,

12) In olden days, there was a hill there and in a cave of the hill, the Lord was worshipped by an aboriginial chief whose name was Viswaavasu. The hill was looking bluish with the thick vegetation covering its body and therefore, perhaps, it was called Neela (Blue) giri (Hill)

At that time, the name of the deity was Neela-maadhava. Through transformations at several stages, the four-fold manifestation of the Lord (as stated earlier) came to be worshipped But it is beyond human intelligence to fix the dates of the stages of transformation.

13) The hill was called Neelaadri, But when Indradyumna came into prominence in the history of the Lord, the Blue-Hill (Neela-giri) was selected as the site for the 1st massive temple constructed by him. So, the upper portion of the hill was chopped off to provide a base for the proposed temple. Now, the temple of Jagannatha is seen surrounded by a cluster of temples, numbering more than 70. Most of the temples stand on a spacious platform (which was the lower portion of the hill before it was dressed to suit the purpose), which is more than 4,00,000 sq, ft. in area.

14) There are four gates for entry into the temple. The east-facing gate, (the Lion-gate) is the most important one for the visitors. The gates on the South, the West and the North are known as the Horse-gate, the Tiger-gate and the Elephant-gate. The placement of the images of these animals at the entrance is responsible for the nomenclature of the gates. In the North-gate, the elephants are a little away from the gate-way.

The greatness of Lord Jagannatha

The greatness of Lord Jagannatha may be stated in the following manner. But, to have a better idea about each, either a study of an extensive literature or a discussion with a knowledgeable person is necessary.

1) Jagannatha is commonly known as Vishnu Purushottama (the cosmic sustainer of Hindu mythology) But he is worshipped as a synthesis of the five principal deities of the Hindus namely, Vishnu Siva, Durga (Sakti or Chandee, Surya (Sun) and Ganapati. On diffierent days of the year, he is worshipped as the other four Gods, than Vishnu. So, when a devotee goes to the Puri temple, he offers prayers to Lord Jagannatha not merely (or absolutely) as Vishnu, but also as his 'Istadeva' or the highest objeet of worship according to his own cult. This is one of the out-standing features of the cult of Jagannatha.

ii) Jagannatha is equally claimed by the Vedic Hindus, the Jains, the Buddhists and the aboriginal tribes, from the view-points of the icons worshipped and many things

pertaining to the vidhis (practices) of the temple.

iii The caste-system of India (as we see it now) is a social disease of the worst type. The result is that the people of the higher sections of the society look down upon the people of the lower strata with scorn and contempt. It is unthinkable for a Brahman to partake food from the same plate with a Harijan But, surprisingly enough, the food offered to Lord Jagannatha is unique from the view-point of caste-discrimination. The food consisting of boiled rice and vegetable dishes is known as Mahaaprasaad and it is a prophylactic agatnst caste-considerations. Hindus of all castes can and do dine together if Mahaaprasaad is served.

iv) Lord Jagannatha controls the socio-cultural life of Orissa. In the 12 months of the year, 13 major festivals are held and the minor festivals are about one hundred.

The following festivals are colourful and significant. Huge crowds of spectators and devotees congregate in Puri to witness the festivals.

1) The Car-festival (Rathayaatraa in june-July every year (for 9 days).

2) The Chandan Yaatraa (for 21 days) in Vaisaakha-Jyestha.

3) Jhulan Yaatraa,

4) The Snaana Poornimaa.

5) The Dolayaatraa,

In such years as have two months of Aashaadha in one calenderical year, the Navakalevara (New-Body ceremoney) of the Lord is held. Normally, this takes place once in 8 to 19 years. The congregation is the biggest on that occasion.

v) Jagannatha is a syntheses of the various gods and goddesses worshipped by the Hindus, To highlight this aspect of the Lord, Jagannatha is dressed on different occasions to appear like different gods. Some of his dresses (Veshas, as they are called) attract large crowds of spactators.

vi) Four kinds of poojaas (or ways of worship) are current in the various temples

and centres of worship in India. They are :- i) Vedic (il) Puranic (iii) Taantrik (iv) and Saavara. All these kinds of poojaas are current in the Puri temple. This is rarely to be seen in any famous temple of India.

vii) The icons or deities have been coloured as follows:- (i) Jagannatha-Black (ii) Balabhadra-white (iii) Subhadraa yellow Sudarsana-Red.

According to the scholars snd critics of art alike, these four colours symbolise the four major groups of human beings found all over the world with bodies of different colours such as (1) the people of India and Africa, (2) the Europians (3) the Chinese and (4) the Red-Indians etc, So, Jagannatha is a deity of the entire human aociety.

viii) Due to constant feuds and fights between the Hindus and the non-Hindu for several centuries, admittance into the Temple was restricted only to 'orthodox Hindus''. But this does not mean, even now, that only Hindus can touch the deities. On the occasion of the world-famous Car-festival, any human being can go nearer the deities and, even touch them

if necessary, without any traditional or legal objection.

(ix) Lord Jagannatha had attracted, in the past, the greatest of Indian Saints, Saadhus and religious Preaches like Sankara Raamaanuja, Maddhwa, Nimbaarka, Vallabha, Chaitanya, Naanak, Kabir, Tulasidaas, Sankar Deva, Raama Daas, Miraabaai etc.

Every one of these great persons took shelter at the lotus feet of the Lord, but no one could make Lord Jagannatha the only object of worship of his own cult or creed, So, unlike most other famous temples of India, Jagannatha belongs to no particular sect, cult or creed.

x) Generally speaking, the 'Trio' of the Puri temple stands for the cosmic 'Trio' of the Purans, namely—

i) Subhadraa-Lord Brahmaa, the creator of the Universe,

ii) Jagannatha-Lord Vishnu, the cosmic sustainer.

iii) Balabhadra-Lord Rudra (SIVA), the cosmic destroyer.

Again, according to another traditional belief or interproctation,-

i) Subhadraa symbolises Saktism (or the goddess sakti).

ii) Jagannatha-Vaishnavism.

iii) Balabhadra-Saivism.

For several centuries these three deities headed the principal religious cults in the entire sub-continent. Furthermore, according to Vaishnavite scholars, the Trio is nothing other then the following :-

i) Jagannatha-Lord Sri Krishna.

ii) Balabhadra-Sri Krishna's elder brother.

iii) Subhadraa-the sister of Srikrishna and Balabhadra.

The important temples inside the outer enclosure wall are many. But the following are most important:—

i) The temple of Ganesh.

ii) The temple of Vimalaa.

iii) The temple of Laxmee.

iv) The Chaturdhaama temple (near the west-facing gate) where we can see the images of the presiding deities of the other three dhaamas viz.

i) Southern Dhaama-Raamesweram.

ii) Western Dhaama-Dwaarakaa

iii) Northern Dhaama-Badrinaatha

Puri, of course, is the Eastern Dhaam with Jagannatha as the presiding deity.

Other attractions of Puri.

i) The sea-beach is exclaimed to be one of the best beaches of the world. ii) The Gundichaaghar (iii) The Mathas and temples connected with the various religious Gurus and cults of India etc. and about 50 more things of diverse cultural significance.

My book "Visit Puri" may also be perused.

DEDICATION

I dedicate this collection of
my poems on Lord Jagannatha to
Sri Sri Divyasimha Deva,
the Gajapati Maharaja of Puri
and
the Adi-Sevaka of Lord Jagannatha.

Prof. Gouri Kumar Brahma

विषय-सूची

पद्य-नामानि | **पृष्ठाङ्काः**

—*—

जगन्नाथ-कीर्त्तनम्

नामसंकीर्त्तनम्

जगन्नाथ जय जगन्नाथ जय
जगन्नाथ जय पाहि माम्
त्वं जय भद्रे भद्रे त्वं जय
जय जय भद्रे रक्ष माम्
वलभद्र हे वलभद्र हे
वलभद्र हे पाहि माम्
हे सुदर्शन जय सुदर्शन
जय सुदर्शन रक्ष माम्

—*—

उद्‌बोधनम्

(१)

भज रे मानस प्रतिदिन-बहुजन-

मनन-धन-चयन-विपुलश्रियम्

शत-मत-पुञ्जित-गौरव-रंजित-

मञ्जुल-मन्दिर-केलि-प्रियम्

Oh my mind ! Think deeply of HIM (or render such services as will please HIM) WHO is rich and resourceful with the thoughts of devotion offered to HIM daily by thousands of men and women and WHO is very much fond of showing HIS grace (to HIS devotees) in the sublime Temple (in Puri), the greatness of which is reflected in the integration of numerous (religious) faiths (that constitute the Jagannatha Dharma or the cult of Jagannatha).

तमजं शरणं ब्रज रे मरणं
यदि जनयति तव मनसि भयम्
रथ-यात्रा-दिन रथ-शोभित-दिन
नाथमनुस्मर चिरमभयम् ।

Oh human beings ! Take shelter in HIM who is "Birth-less" (AJA), in case the God (or idea) of Death inculcates in you any kind of fear (of misery and suffering). On the day of the (World- famous) Car-festival of Jagannatha), when HE (Jagannatha) is seated on the Chariot (before it is pulled by the people), think deeply of HIM in as much as, HE is eternally without fear and by your taking shelter in HIM, you will reamin beyond the purview of the fear of death.

NOTE:

On the occasion of the Car-festival, Lord Jagannatha is worshipped as the "SUN-GOD"



जगन्नाथ-प्रभात-स्मरणाम्

(ॐ नमो भगवते वासुदेवाय इति मन्त्रानुसारम्)

JAGANNATHA PRABHATA SMARANAM

(The initial letters of the 12 lines constitute a famous Vaishnava mantra).

(१)

ॐकार-रूपं मम चित्त-भूपं
नमामि देवं भव-सिन्धु-नावम् ।
मोक्षप्रदं तं सुभगं प्रभाते
भर्गं जगन्नाथमहं स्मरामि ।

Early in the morning, I think of Jagannatha, who is a manifestation of 'Om' (in physical form), who is the overlord of my mind, who is the embodiment of divinity, (and before whom I bow down, who is like a boat to cross the Ocean of this cycle of births and deaths, who(only)is capable of giving salvation (to the living beings),who is beautiful to look at and who is all-powerful to destroy nescience or illusion (which is the cause of human misery)

(२)

गरिष्ठ-मूर्त्तिं सुविशालनेत्रं
वरिष्ठभ्रात्रा चिर–शोभमानम
तेजोमयं भीतिहरं प्रभाते
वाक्षं जगन्नाथमहं स्मरामि ।

Very early in the morning, I think deeply of Jagannatha, whose physical stature is gigantic, whose eyes are as big as fully blossomed lotuses, who is seen always with Balabhadra, who is lusturous and who dispels all sorts of fear (from the minds of the people).

(३)

सुभद्रया यश्च सुदर्शनेन
देवः समं राजत एव नित्यम् ।
वाचामतीतः वरदः प्रभाते
यस्तं जगन्नाथमहं स्मरामि ।

Very early in the morning, I think of Jagannatha, who shines bright always in the company of Subhadra and Sudarsana, who can not be fully described by human speech and who fulfils the desires of his devotees by giving them boons.

जगन्नाथ-प्रभातस्मरणम्

JAGANNATHA-PRABHATA-SMARANAM

(१)

नीलाद्रिनाथं पुरुषोत्तमाख्यं
भव्यं महामन्दिर–कन्दरस्थम् ।
प्रातः स्मरामीह विशालनेत्रं
भक्त्या जगन्नाथमनाथनाथम्

Very early in the morning and with profound devotion, I think of (Lord) Jagannatha, who is the over-Lord of the Blue- Hill (on which stands the far-famed Jagannatha Temple of Puri), who is known as Purushottama (in ancient Sanskrit texts), who is highly beautiful to look at, who resides in the cave-like sanctum of the gigantic temple (known as the Jagannatha Temple), whose eyes are very broad and who gives protection to those that have none else to give them shelter.

NOTE :

(I) The Blue Hill—The temple of Jagannatha stands on a hillock, the upper portion of which had been chopped off to provide a spacious base for the temple of the Lord to be built. In the ancient Sanskrit works, the name of the hillock is Neelagiri (=Blue Hill), The name of the hillock might have been connotative (in some sense) in olden days.

(II) In Puranic Literature, the popular name of Jagannatha is Purushottama, which is another name of Vishnu, the cosmic sustainer in Hindu mythology.

(III) The circular eyes of Lord Jagannatha are abnormally big.

(IV) The temple of the Lord is really 'Great'. It is one of the biggest temples of india. The image of the Lord is seated on a raised platform (known as the Ratnavedi) in the sanctum sanctorum of the temple.

(२)

यात्राप्रियं तं बहु–भोगवन्तं
संगीत–नृत्यादि–कलानुरक्तम्

प्रातः स्मरामोह् गणेश-रूपं
भक्त्या जगन्नाथमबोध्य–तत्त्वम्

Very early in the morning and with profound devotion, I think of Lord Jagannatha who is fond of festivals, who is (daily) served several delicious dishes and confections (with a variety of condiments), who is fond of arts like music and dance, who is dressed like (Lord) Ganesha (on the full-moon day of the month of Jyestha(and the basic truths about whose shape, size etc. are very difficult to understand.

NOTES :

(I) Festivals—In the 12 months of the year, 13 major festivals are held in honour of the Lord.

(II) The word 'Bhoga' is used in the Puri temple in a specific sense. It means, "items of food offered to the Lord". More than 80 varieties of food are offered.

(III) Before the Lord retires to sleep by mid-night, items of dance and music are

presented to entertain him. The maahari Dance of the Lord has taken the form of the 'now-famous' Orissi dance. Portions of the celebrated Geeta-Govinda of Jayadeva are also recited by mid-night.

(IV) Ganesha Roopam-Lord Jagannatha is dressed like Lord Ganapati (with the head of an elephant) and worshipped on a raised platform (known as the Snaana Vedi) within the outer enclosure of the Puri Temple. The story goes that a pilgrim of the down south (a staunch devotee to Ganapati) refused to see the Lord on the Ratnavedi of the sanctum (as Jagannatha was different from Ganapati, whom the devotee considered to be the only object of worship). After he saw a dream, he visited the main temple. To his great surprise, he saw, on the Ratnavedi only, his adored Lord Ganapati and not Jagannatha and the other deities. When this came to the notice of the then ruler of Orissa, the Ganesh-vesha (dress) of Jagannatha was instituted and even now, on that very day (Poornima of the month of Jyestha), Jagannatha is dressed as Ganesha.

(V) Even now, there are dozens of theories about Jagannatha, his antiquity, his shape and size, his ways of worship etc. It has not been possible for any scholar to speak of Jagannatha without the least iota of doubt. Hence his 'Tatwa' is 'Abodhya'.

(३)

रथस्थितं वामन–नामधेयं
सूर्य–स्वरूपं चतुरङ्ग–रूपम् ।
प्रातः स्मरामीह कृपा–समुद्रं
भक्त्या जगन्नाथमपाणि–पादम् ।

Very early in the morning and with deep devotion, I think of (Lord) Jagannatha, who is called 'Vaamana', while he remains seated on the chariot (during the world-famous Car-Festival), who is worshipped also as the SUN (god) when he is on the chariot (during the Car-Festival), who, (though basically, one) has manifested himself in four different forms (namely, Jagannatha, Balabhadra, Subhadraa and Sudarsana) who is an ocean of compassion, and who is without hands and feet.

NOTES :

(I) Thought it is said that 'Jagannatha' (one deity) is worshipped in the Puri Temple, still the fact remains that four manifestations of the Lord, known by different names, are actually worshipped in the Puri Temple. Their names have been enumerated in the preceding Para. But generally speaking. when we say "we are going to see Jagannatha", what we really mean is that we are going to see all the four manifestations of the Lord.

(II) Jagannatha has arms but no hands. He has legs but no feet. The traditional view is that the image has been fabricated according to a passage of the Swetaaswatara Upanishat which runs thus- "Apaanipaadojavano graheetaa". Even without the limbs, HE is able to hold things and move form place to place.

(४)

तं स्वर्णभूषं च तमेव यस्य
महाप्रसादे नहि जातिभेदः ।

प्रातः स्मरामीह च दारुरूपं

भक्त्या जगन्नाथमुमेश–रूपम् ।

Very early in the morning and with profound devotion, I think of (Lord) Jagannatha, who puts on golden ornaments (on particular days of the year), whose food does not admit any kind of caste-distinction (so that, high-caste Brahmans and low-caste Harijans do partake Mahaprasad (the name of the food offered to Jagannatha) from the same plate), who is known (also) as Daaru-Brahma and who is worshipped as Bhairava (an expression of Lord Siva, the cosmic destroyer of Hindu mythology).

NOTES :

(I) Jagannatha is dressed with golden ornaments on many occasions. But the most important occasion deserves mention. On the last day of the Car Festival, the Lord comes back to the temple area but remains on the chariot. The next day (11th tithi) he is dressed (on the chariot)

with very costly golden ornaments and thousands of people see HIM without difficulty.

(II) Mahaprasaada-This normally consists of boiled rice, dal, vegetable dishes etc. This is the only food in the entire Hindu world which transcends all barriers of caste, creed etc. It is really a "wonder of the present-day Hindu world", torn asunder with caste-discriminations.

(III) Daaru Roopa-The word Daaru means wood. The body of Jagannatha's image has been fabricated out of wood. It is a log of the margosa (Nimba) tree. In that part of image which corresponds to the heart of the human body, there is a cavity, which contains a "sealed casket". It has never been opened and no body knows what it really contains. That object in the casket is c nsidered to be the symbolic (and physical) representation of the Brahma of the Upanishats. Since "Brahma" is contained in an wooden cavity, Lord Jagannatha is called "Daaru-Brahma".

(IV) It has been said-'Jagannathastu Bhairavah". Since Bharava is a form or an

expression of Lord Siva, Jagannatha has been described as Umesa or Lord Siva (as the devotees, in general, understand the meaning of Bhairava .

(५)

सदा जनालिङ्गन–भावमूर्त्तिं
विभिन्न–देवोचित–वेषवन्तम् ।
प्रातः स्मरामीह च कालिकाख्यं
भक्त्या जगन्नाथमचिन्त्य रूपम् ।

Very early in the morning and with profound devotion, I think of (Lord) Jagannatha, who is seen always in an embracing Pose (indicative of deep love for all human beings) who, puts on the dresses of several gods (of the Hindu pantheon), who is known (also) as (Dakshina) Kaalikaa and whose form is beyond human comprehension.

NOTES :

(I) The two arms of the image of Jagannatha are in embracing pose.

(II) On different days of the year, Jagannatha is dressed and worshipped as different gods (worshipped by the Hindus). The idea behind this practice is that Jagannatha is an intergration or synthesis of the various gods that the Hindus worship. The dresses are, of course, symbolic.

(III) It has been said:—

"Srikshetre tu Jagannathah
Swayam Dakshina Kaalikaa".

So, devotees to the Mother goddess Kaalee worship HIM as Kaalikaa.

(IV) There are many theories about the various aspects of Jagannatha but no theory is fully acceptable to the total rejection of the others. Hence, the conception of Jagannatha is inexplicable.

—*—

स्मरण-पञ्चकम्

SMARANA PANCHAKAM

(१)

स्वर्गे पुरे वा धरणी-तले वा
गृहे वने वा भवनान्तरे वा
स्वप्ने सुषुप्तौ ननु जागरे वा
सदा जगन्नाथमयं मनो मे ।

Whether I am in the heaven or on the face of the earth, whether I am in my own house or in the forest or in somebody else's house, whether I am in a state of dream or consciousness or in deep slumber, may my mind remain saturated with profound devotion to (Lord) Jagannatha.

(२)

अन्नापणे वा पठनालये वा
क्रीडास्थले वा व्यसनावकाशे ।

कार्यालये वा नृपदण्डकाले
सदा जगन्नाथमयं मनो मे ।

Whether I am in a sweet-meat stall (or a hotel) or I am in a school, whether I am on the play-ground or I am deeply engaged in merry-making, whether I am in an office or on the verge of punishment by a court of law, may my mind remain saturated with profound devotion to (Lord) Jagannatha.

(३)

कुमारजन्मोत्सव–मोदकाले
देहो यदा मज्जति रोगजाले
शस्त्रादि घातावसरेऽपि भीमे
सदा जगन्नाथमयं मनो मे ।

Whether I am in a state of ecstatic rapture due to the birth of a son or I am in a state of suffering due to physical illness caused by diseases or I am in a state of affliction due to severe wounds on my body caused by weapons etc., may

my mind remain saturated with profound devotion to (Lord) Jagannatha.

(४)

सम्मानलाभावसरे स्वकीये
निन्दादिवाद शवणे तथैव ।
दानऽर्थनाशे च धनागमे वा
सदा जगन्नाथमयं मनो मे ॥

Whether it is an occasion when I am given felicitations or it is a moment when I come to know that some people speak ill of me (with regard to my activities or actions), whether it is an occasion when donations are given to my or I am put to financial loss (for what-so-ever reason) or whether it is a moment when I feel that my pecuniary conditions are steadily improving may my mind remain saturated with profound devotion to (Lord) Jagannatha.

(५)

आकाशयानेऽपि च रेलयाने
पोतादियाने विविधान्ययाने

यत्र स्थितिर्मे गमनावकाशे
सदा जगन्नाथमयं मनो मे ।।

Whether (at any given moment) I am in an aeroplane or in a railway train, whether I am in a ship, (boat etc.) or in a vehicle of any type, or I am at any place while performing a journey, may my mind remain saturated with profound devotion to (Lord) Jagannatha.

—※—

वन्दनाष्टकम्

VANDANAASTAKAM

(१)

श्रीमन्दिरे नीलनगे च रम्य
संराजते पद्म-विशाल-नेत्रः ।
"अपाद-पाणि-र्जवनो ग्रहीता"
वन्दे तमाद्यं नतमस्तकोऽहम् ॥

In the sublime Sreemandira (the local name of the temple of Lord Jagannatha in Puri) located on the summit of the Blue Hill, HE is seen seated, whose eyes are as broad as fully-blossomed lotuses. HE has no hands (but he is able to catch hold of things). He has no feet (but still he is able to move (like a person who has legs). At first, I bow down before HIM and offer my prayers

NOTES :

All this refers to Lord Jagannatha of Puri. The place where now stands the temple

of Jagannatha is the top of a hill known as Neela (Blue) giri (Hill). The upper portion of the hill has been chopped off to provide a base for a temple to be constructed.

(२)

वन्दे जगन्नाथमनाथनाथं
वन्दे प्रभुं श्रीपुरुषोत्तमाख्यम्
नीलाद्रिनाथं सततं हि वन्दे
वन्दे च तं सुन्दर-दारुरूपम् ।

I adore (i.e, bow down and offer prayers) to Jagannatha who is the protector of all those who have none else to protect them or give them shelter (in times of calamity and affliction). I bow down and offer prayers to that Supreme Master who is known as Purushottama. I always bow down before HIM, who is known as Neelaadrinaatha (or the over-lord of the Blue Hill). I adore HIM who has taken the form of a wooden image.

NOTES :

'Purushottama' is another well known name of Jagannatha.

(३)

वन्दे सदालिङ्गन–भाव-मूर्त्तिं
वन्दे हि देवं बहुवेशवन्तम् ।
तं दारुब्रह्माख्यतनुं च वन्दे
वन्दे धरापालक- विष्णुरूपम् ॥

I adore HIM, the pose of whose arms is indicative of an embrace (to any other person with love and affection). I bow down and offer prayers to that Deva (deity), WHO dresses HIMSELF (on different festive occasions) in various ways (to look like many of his other manifestations and incarnations). I bow down and offer prayers to that image which is known as Daaru-Brahma (which is only another name of Lord Jagannatha and which is popular among the devotees and the historians alike).

(४)

स्वभक्त-संरक्षण-भीम–रूपो
यो दक्ष–भागे मणिमण्डपस्य
संशोभते शुभ्र–विशाल-देहो
वन्दे तमेवं बलभद्र-देवम् ॥

I adore Deva Balabhadra, WHO looks terrific in order to protect HIS devotees (from the attacks of their adversaries). HE is seen seated (as we stand before HIM) to our (extreme) left on the Ratna-Vedee (or the raised platform on which the deities are seated). HIS body is white in colour and is also broad-looking in shape.

NOTES :

He is to the extreme right of the R. V.

(५)

वन्दे हि सप्ताहि- सुयुक्त- मूर्त्ति
यो रेवती–कान्त इति प्रसिद्धः ।
अनन्त-मूर्त्तिः खलु कामपालो
हलायुधो दुर्मद-दैत्य-नाशी ॥

I adore HIM (i. e. Balabhadra) whose image is bedecked with seven serpants (on the head), who is well known as Revatee-kaanta (because Revatee is the name of his wife), WHO is an expression of Ananta (the serpent SESHA), WHO is also known as Kaamapaala and Halaayudha and who had killed many terrific demons (as Balarama, the elder brother of Sreekrishna).

(६)

वन्दे सुभद्रां शुभदां हि देवीं
लक्ष्मीपतेर्या भगिनीति सिद्धा
या चाम्बिका तन्त्र—मतानुसारं
सा वन्दनीयाऽखिल-भक्त-वर्गैः ।।

I adore Goddess Subhadra who fulfils the desires of those who worship HER and who is known as the sister of Laxmeepati or Jagannatha. (Jagannatha is Naraayana whose spouce is Laxmee), SHE is no other than Ambikaa (or Durgaa) according to the followers of the Taantrik ways of worship). Devotees who visit the Puri temple worship her, irrespective of their cult, creed and sect.

(७)

वन्दे सुभद्रां किल शक्तिरूपां
या भिन्नमूर्त्तिः कमलासनस्य
या सर्वदेवीमय-विग्रहा च
तस्यै तु भूयोपि नमो जनन्यै ।।

I adore Goddess Subhadraa, WHO is only another form of (Lord) Brahmaa (the creator of the Universe as per the Purans or Hindu

mythology) and WHO is the embodiment of all the Goddesses (known to the Hindus). Times without number do I bow down and offer prayers to Subhadraa, WHO is the (supreme) Mother (of the Universe).

(८)

वन्दे च देवं सततं तुरीयं
सुदर्शनाख्यं ननु चक्र-रूपम्
छिनत्तियो पापतरुं समूलं
सद्यो जगन्नाथ-कृपा-निदेशात् ॥

I adore the 4th Deva (on the Ratnavedee of the Puri Temple) always, WHO is known as Sudarshana, who is in the shape of a wheel (or disk) and WHO mows down or destroys completely the tree of (human) sins immediately after receiving the kind directive of Jagannatha (for, Jagannatha destroys the foes of HIS devotees with the Sudarshana).

—*—

शरणा–सप्तकम्

SARANA SAPTAKAM

(१)

नील-गगन-तल-सम-मंजुल-जल-
निधि-सेवित पद-पद्म ।
हे पुरुषोत्तम ! दैवत-सत्तम-
नीलनगे तव सद्म ॥

Oh Purushottamma (alias Jagannatha)! you are the best and the most exalted among all the Gods (known to the Hindu world). The azure waters of the sea (i.e. the Bay of Bengal) looking like the clear blue sky above, wash your lotus feet (with the waves). You have your abode on the Blue Hill (known as Neelaadri).

NOTES :

The temple of Lord Jagannatha stands on a hillock known as Neelaadri or Neelagiri

right on the Bay of Bengal in Puri in Orissa. The waves of the Bay of Bengal, therefore, are conceived as washing the feet of the Lord as the temple is very close to the sea-shore.

(२)

वितरसि रसिक—शिरोमणि—शेखर
भक्त-जनेषु प्रसादम् ।
मनुज ! तनुज—रुजमखिलं नाशय
तव मानसमवसादम् ॥

Oh Jagannatha ! you are like the most brilliant crest-jewel among the "Rasikas" (or highly accomplished and cultured persons as has been described by poets without number). Those, who approach you (with devotion) get your blessings. Oh humanbeings ! if you are physically ill or psychologically afflicted, (then) approach the Lord and get yourself rid of all your physical ailments and mental agonies.

(३)

युगल-विकच-शतदल-निभ-नयने
पापहरे तव नित्यम् ।

भुवने धन-जन-यौवन-भवनं
जाने सकलमनित्यम् ॥

Oh' Lord ! Your broad and circular eyes resemble (two) fully-blossmed lotuses. Those, who look at your eyes get their sins washed away and this is the special feature of your eyes. I realise that in the material world, wealth, blood-relations or friendship, vehicles and buildings are all transitory (though the common-man is deeply interested in them). A look at your eyes is of eternal value in washing away our sins.

(४)

भारत- संस्कृति-पङ्कज-केसर-
मुत्कलमिति विदितं वै ।
तत्र रजोमय-मधुपद विलसति
घटितं शिवतमभावैः ॥

It is well known that if the culture of India is likened to a lotus, the central bud like portion (calyx) of fhe flower may be compared to the land of Utkal, (also known as Kalinga), where stands your temple, Here, in Utkal, every,

particle of dust is saturated with honey like (sweet) ideologies, conducive to human good in its widest sense.

(५)

अद्य धरातलमतिशय-पङ्किल-

मुपरि च दानव-लीला ।

सुर-कल्पद्रुम ! प्रसरतु चोत्तम-

नीतिस्ते शम-शीला ॥

Oh' Lord Jagannatha ! you are like the Kalpadruma (the devine tree in heaven, capable of fulfilling the desires of those who approach it with folded hands) even to the Gods. The Present-day world has become very much polluted and we see the manifestation of devilish propencities (So, I pray), Let your gracious principle of 'peace and good-will' spread in all directions.

(६)

जागृहि मानव जागृहि भारत

जयतु जगत्पति-नाम ।

श्रीक्षेत्रं नो भवतिहि प्रथमं
कलि-भय-नाशन-धाम ॥

Oh Human beings ! Awake Oh (my) mind ! Awake. Let the name of Lord Jagannatha gain immense popularity in this Kaliyuga. Let Srikshetra (another name of Puri, where the Lord dwells) be the first sacred place (in the world, where, any human being may get rid of all sorts of fears, arising out of the Kaliyuga (characterised by the predominance of sinful desires and action)

(७)

काम-मोह-मद-रिपुगण-मर्द्दन-
मभिलषितं यदि नूनम् ।
रे मानस ! मम नीलाचल-भुव-
माश्रय मा भव दूनम् ॥

Oh my mind ! if you really desire to crush your (mental) enemies (such as evil- desire, infatuation, egoism, anger etc), (then) do not be plunged into grief. Go to (the holy land of Neelaachala (i.e Puri, where, dwells the Lord) and implore HIS mercy.

—*—

भजनाष्टकम्

BHAJANAASTAKAM

(१)

प्रख्यात-नीलाचल-पुण्य-पीठे
विराजते देव-गणाग्रगण्यः ।
नाथो जगन्नाथ इति प्रसिद्धो
तं ब्रह्मरूपं भज रे मनो मे ॥

Neelaachala (i, e. the modern pilgrimcity of Puri in Orissa) is a famous Centre of pilgrimage where the most exalted of the gods, known widely as Lord Jagannatha, has HIS abode. In reality, HE is Brahma of the Upanishads as HE is actually known as Daaru Brahma or Brahma in a wooden frame).

NOTES :

The temple of Lord Jagannatha is located in the pilgrim-city of Puri (more correctly, Puree, which is an abbreviation of 'Jagannatha-Puree' or the city of Lord

Jagannaatha). Every year, in June-July, of the Lord is physically taken out of the main temple, seated on a gorgiously decorated chariot and pulled by thousands of pilgrims in an Ocean of human beings. Lord Jagannatha is known as Daaru Brahma, because, though his image is fabricated out of a log of wood (of margosa or Neem) still, there is some thing mysterious kept in a sealed casket in a cavity in the central portion of the image (which may be compared with the heart of a human body). Despite laborious researches, non has been able to know as to what exactly this object is. It is belived to represent Brahma or the transcendental consciousness of Hindu philosophy.

(२)

आषाढमासे जनता-समुद्रे
पोतोपमे संचलिते रथे च ।
यो वामनाख्यो जगतामधीशो
तं सूर्यरूपं भज रे मनो मे ॥

Oh my mind ! think deeply of HIM (i. e. Lord Jagannatha) WHO, in the month of Aashaadha (June-July) every year, is seen

seated on a chariot which looks like a ship when it moves (i.e. is physically pulled) in an ocean of human beings (i.e. pilgrims, who congregate in Puri to see the famous Car-festival of the Lord), WHO is known as Vaamana (when HE is on the chariot on that occasion and WHO is conceived (as per the traditional way of worship) as Lord Surya i e the Sun (commonly adored as the Sun-God by the Hindus).

(३)

भद्रा–बलाभ्यां सह ज्येष्ठमासे
यः स्नानवेदिं समलंकरोति ।
लक्षाधिकैर्भक्त-जनैश्च दृष्टो
गजाननं तं भज रे मनो मे ॥

Oh my mind ! think deeply of HIM, WHO repairs to the Snaana Vedi (for ceremonious worship) with Subhadraa (HIS Sister) and Balabhadra (HIS elder brother) in the month of Jyestha (May-June, every year), WHO is worshipped by more than a hundred thousand devotees (on that occasion) and WHO is dressed like an elephant (in as much as his

face looks like the face of an elephant with two wide ears and the trunk—as we see on the face of an elephant)

NOTES :

The story goes that a great devotee to Lord Ganapati of South India visited Puri but did not like to go to the temple as the presiding deity (i.e. Jagannatha) was not Ganapati, whom only he used to worship. Somehow, he was prevailed upon to see the Lord and when he went there and focussed his eyes on Jagannatha, he suddenly exclaimd, "well, here is Ganapati before me and where is your Jagannatha ?" From that time, on that particular date, Jagannatha is dressed like Ganapati (with his elephant - face.) It is not at all unusual for devotees to go only to those temples where idols/images/icons of that particular God-hood are worshipped, who, according to them (the devotees,) is the highest object of worship.

ग्रीष्मे विशालं च सरो नरेन्द्रं
महोत्सवे रात्रिषु चन्दनाख्ये ।
प्रयाति यस्य प्रतिभूः सहर्षं
तस्यैव रूपं भज रे मनो मे ॥

Oh my mind ! think always deeply of HIS image (appearance) WHO repairs to the extensive tank called Narendra (located in the heart of the city of Puri) at night, for several days, during the summer months (i.e.), when a grand local festival, known as the "Chandan Yaatraa" is celebrated (ever year).

NOTES :

The Chandan Yaatraa is held for 21 days during the months of Vaishaakha-Jyestha every year. A proxy (representative image) of Lord Jagannatha is taken out every night in a grand procession and after a little cruise in the "tiny-lake" and after the traditional way of worship there, the function concludes and the "proxy" returns by midnight to the main temple ceremoniously (amidst drum-beating, fireworks etc.).

(५)

शीतावसाने खलु दोलवेदिं
सुशोभितां प्रस्तर-मूर्त्तिभिश्च ।
द्रष्टुं जना यान्ति हि यस्य लीलां
गोविन्दरूपं भज रे मनो मे ॥

Oh my mind ! adore HIM with deep devotion, WHO, at the end of winrer fo every year) repairs to the Dola-Vedi (outside the temple enclosure) that looks beautiful on account of a number of stone-images (of gods goddesses etc.) fitted to the walls, all around. There, HE is worshipped as (Lord) Govinda and huge crowds congregate there to see his "Leelaa" (i. e. his playful activities as per the details found in puranic literature).

(६)

यो वै विशिष्टेषु दिनेषु वेषान्
गृह्णाति रम्यान् बहु-देवतानाम् ।
माल्यानुरागी तुलसीविलासी
संसारनाथं भज तं मनो मे ॥

On my mind ! adore HIM with deep devotion, WHO, on particular days or special occasions puts on the dresses of various gods (i. e. on each occasion, HE looks like a

particular God) WHO is very much fond of flower-gardens and 'Tulasee' leaves and WHO is also the Lord of the universe.

NOTES :

Tulasee is a sacred plant, the leaves of which are offered to Lord Vishnu.

(७)

रुद्र-स्वरूपं बलभद्र-देवं
देवीं सुभद्रां च विधातृ–रूपाम् ।
वन्दे जगन्नाथमनाथनाथं
सुदर्शनं वै रिपु-धूमकेतुम् ॥

I bow down (with devotional fervour) and offer prayers to Lord Balabhadra, WHO is Lord Rudra (the cosmic destroyer) in another form, to Subhadraa who is Lord Brahmaa (the cosmic creator in another form), to Lord Jagannatha who is Lord Vishnu (the cosmic sustainer in another form) and also to Sudarsana, who looks terrific while engaged in the destruction of enemies (of the dovotees of the 'Trio' mentioned above. The word 'Aja', here means Lord Vishnu.

समस्त-देवी-सुर-पुङ्गवानां
समस्त-सत्पूजन-पद्धतीनाम्
समस्त-धर्माद्दत-दर्शनानां
समष्टि-रूपं भज तं शरण्यम् ।।

Oh my mind ! bow down (with devotional fervour) and take shelter in Lord Jagannatha who protects the seekars of shelter at HIS louts feet, who is the synthesis of all the Gods, Goddesses and the celebrated divinitees (of the Hindus), who is the synthesis of all the categories of worship, known to the Indians, namely Vedic, Tantric, Puranic and Saavara) and who is also the synthesis of the various schools of religious phylosophy, known to the Indians.

——

चिन्तनाष्टकम्

CHINTANAASTAKAM

(१)

श्रीनीलशैले नयनाभिरामे
पुण्ये महामन्दिर-कन्दरे च
यः शोभिते पद्म-विशालनेत्रः
तं वै जगन्नाथमनुस्मरामि ॥

I think fervently of Lord Jagannatha always WHO, with HIS (two) eyes as wide as the (fully-blossomed) lotuses, is seen seated in the sacred chamber (i, e. sanctum) of a sublime temple, built on the summit of the Blue Hill (which is another name of Puri, (now) in as much as the legendary king Indradyumna built a massive temple for the Lord on the summit of a blue-capped hillock, the upper portion of which was cut off to provide a platform for the temple to be built and the modern city of Puri spreads all around the temple area)

(२)

यस्याग्रजः कीर्त्तित–भीमकर्मा
श्रीरुद्ररूपो बलभ-द्रनामा
हलायुधो भक्तजनानुरागी
तं वै जगन्नाथमनुस्मरामि ॥

I think fervently of Lord Jagannatha whose elder brother, Balabhadra, is well known for his tremendous capacity to per form terrible acts (for the good of his devotees, when necessary), who is Lord Rudra himself, who holds the plough (as his weapon and who wields it against his adversaries) and is, therefore, known as Halaayudha (literally), one whose weapon (aayudha) is the plough (hala) and who is affectionate towards those who have profound devotion in HIM.

(३)

शक्तिस्वरूपा सुभगा सुभद्रा
विराजते यस्य च दक्षभागे
ख्याता हि लोके भगिनीति यस्य
तं वै जगन्नाथमनुस्मरामि ॥

I think fervently of Lord Jagannatha, to whose right (in the sanctum of the temple) is seen seated (Goddess) Subhadraa, WHO is no other than (goddess) Sakti herself, who is a paragon of beauty and who is well-known as the SISTER of the Lord (Jagannatha).

(४)

वन्दारु–वृन्दारक–वृन्द–वन्द्यं
ब्रह्म स्वयं यद्यपि दारुगात्रम् ।
स्मरामि नाथं ससुदर्शनं च
नीलाद्रिनाथं बहुवेशवन्तम् ॥

I think deeply of Lord Jagannatha, who is known as Neelaadrinaatha (in as much as HE has HIS abode on the Neelaadri or (the Blue Hill) along with Sudarsana (who is also worshipped on the Ratnavedee in the sanctum of the main temple). HE is adored by the Gods (of the heaven) who are themselves adorable. HE is no other than Brahma (the all-perveding soul or the param-brahma) HIMSELF, even though HIS body is materially wooden). He is dressed in a number of ways (to look

like several Gods of the Hindu pantheon as detailed in the Purans).

(५)

श्रीशङ्खधामाधिपतिं शरण्यं
भक्तप्रियं भीतिहरं वरेण्यम् ।
निर्दिष्टकाले नवदेहयुक्तं
नीलाद्रिनाथं तमहं स्मरामि ॥

I think fervently of the Lord of the Neelagiri (Blue-Hill) who is the Presiding Deity of the Sankha-kshetra (which is another name of Puri), who gives shelter to the needy, who is affectionate towards his devotees, who gives protection to people who suffer from worldy fears, who is admirable (for his qualities) and who changes his body preiodically during the Navakalevara (and the exact date of which is fixed according a traditional way of astronomical calculation).

NOTES :

According to the Purans, Lord Vishnu (the cosmic sustainer) holds four objects in his four hands, namely, a Sankha (conch-shell),

a Chakra (disk), a Gadaa (mace) and a Padma (lotus). Keeping this in view, four areas of Orissa in the coastal belt were designated as follows (in some Puranic works of the medieval period).

1. Sankha Kshetra   Puri .
2. Chakra - Kshetra   Bhubaneswar
3. Padma—Kshetra ... Konark
4. Gadaa—Kshetra ... Jajapur

New Body Ceremony :

The wooden images are replaced by new ones, once in 8 to 19 years. This takes place exactly in that year when there are two months of Aashaadha in one calenderical year.

(६)

आषाढमासे "वड़दाण्ड" मार्गे
रथेषु रम्येषु विराजमानाः
श्रीगुण्डिचा-मन्दिर-मध्य-वेदिं
गच्छन्ति ये तान् सततं स्मरामि ॥

Always do I think fervently of all the deities (in the Puri temple) WHO, seated on gorgiously decorated chariots, go

to the Vedi (raised platform) of the garden-house of the Lord, known as the Gundichaa-ghar, in the month of Aashaadha (June-July) every year. The chariots are pulled along the main road of the city, known popularly, as the Bada Daanda (literally, the 'broad-road' or the grand road).

(७)

श्रीगीतगोविन्द-रस-प्रमत्तं
"माहारि"-नृत्येन प्रहृष्टचित्तम् ।
महाप्रसादादि-सुदिव्य-भोगै-
राराधितं तं पुरुषं स्मरामि ॥

I remember always that particular Purusha (or the all-pervading soul, who is popularly known as Lord Jagannatha) fervently, who feels "feasted and fed" to hear the mellifluous "GEETA GOVINDA" (of Jayadeva), who is deeply delighted in the performance of the Maahaaree dance (that is performed by mid-night in the Puri temple for the entertainment of the deities) and (lastly) whose (daily) worship includes the offering of the 'Mahaa-prasaada' (i. e. the food of that name offered to the deities in the Puri temple including

boiled-rice, vegetable dishes and varieties of confections and delicacies).

NOTES :

There is a story that after the Geeta Govinda was written by Jayadeva (of international fame now), Lord Jagannatha developed in HIMSELF a wonderful fascination to hear it and, therefore, portions of the Geeta Govinda, by midnight daily, are being recited as a rule (Vidhi or Neeti) for several centuries past. Similarly, items of a dancing system known as the Maahaaree dance, are also presented in the Dancing Hall of the temple which can be seen from the dias (Ratnavedee) on which the deities are seated. The 'now-famous' Orissee dance owes its origin to this Maahaaree dance of the Puri temple.

(८)

याचे जगन्नाथपदं हि मुण्डे
तस्यैव पादोदकमस्तु तुण्डे
वन्दे महामन्दिर-नीलचक्रं
छिनत्तु मे संचित-पापचक्रम् ॥

I beg with devotional fervour that the lotus feet of (Lord) Jagannatha be placed on

my head and that a few drops of water that washes his body (daily) fall into my mouth[1]. I also solicit (before the Lord of the Universe) that the Blue-wheel (known as Neelachakra) found on the top of the lofty temple of Jagannatha may cut to pieces (and thus totally destroy) all my sins including those accumulated from my previous birth.

NOTES :

(1) This is known as "Paadodaka".

शुद्धपत्रम्

At page 6, the caption of the Poem has been printed as जगन्नाथ-प्रभात-स्मरणम् । This is worng. It should be —जगन्नाथ प्रातः स्मरणम्

पृष्ठाङ्कः	पंक्ति	अशुद्धम्	शुद्धम्
6	शिरोनामा	प्रभातस्मरणम्	प्रातः-स्मरणम्
14	9	चित्त्य	चिन्त्य
20	3	रम्य	रम्ये
22	18	संशोभिते	संशोभते
29	9	devine	divine
29	14	Propencities	Propensities
38	9	divinitees	divinities
38	14	Phylosophy	Philosophy

In some cases, the 'म्' of the words at the end of the 2nd or 4th lines has been printed as 'म'. This is regretted. The mistake in the spelling of some sibilants is also regretted.

Other Sanskrit books by the author (in the press)

---

1. कलिङ्गदेश-शतकम्
2. भञ्ज-पञ्चाशिका
3. नवदिल्ली-दर्शनम्
4. कालकाटा-दर्शनम्
5. भारतगौरवम्
6. संस्कृत-गौरवम्
7. गोपबन्धु-नक्षत्रमाला
8. महताव-नक्षत्रमाला
9. गीति-मल्लिका
10. भारतस्य देव-मन्दिरमाला

—0—

कवि-परिचयः

(अष्टादश-विद्या-धुरीणानां स्वर्गत-पण्डित-प्रवर-
श्रीचन्द्रशेखरब्रह्मणां ज्येष्ठपुत्रः)

प्रोफेसर गौरीकुमारब्रह्मा M.A., D.Ed. At Present Professor and Head of the Dept. of Tourism and Travel Management, Reg. College of Management, P.o. Bhubaneswar; Director, S K. Post Graduate (Oriya) Coaching Centre, Bhubaneswar 2 and President, Vishva Sanskrit Pratisthanam (Orissa Branch) etc. Formerly (इतः प्राक्) विभिन्न महाविद्यालये ओडिआप्राध्यापकः ओडिशा सर्वकाराणां Chief Tourist Guide, Deputy Director, Tourism; Deputy Director, Culture (Orissa Govt) ओडिआ-अंग्रेज-संस्कृतादि भाषासु अर्द्धशताधिक-(प्रकाशित)- ग्रन्थानां लेखकः; भारताभ्यन्तरे भारताद् वहिश्च भारतीय-साहित्य-संस्कृति-धर्मादीनां प्रचारकः ओडिआ-अंग्रेज-संस्कृत-भाषासु षट्सहस्राधिक (मौखिक) भाषणानां प्रदाता (१९४०-१९८८ मध्ये)। राज्य साहित्य संगीतनाटक ललितकला इति अकदमि त्रितयस्य सचिवः (इत्यादि)

लब्धोपाध्यायः— १) उत्कल-वाचस्पतिः, २) वाग्मी-प्रवरः, ३) साहित्यमार्त्तण्डः ४) विद्वन्-मानसमरालः, ५) उत्कल भारती, ६) पुरुष-सरस्वती, ७) कोकिलकण्ठः, ८) पर्यटन-विशारदः ।

—※—

Printed at: Shree Narayan Press, PURI.